

PASTORAL LETTER

*for the publication of the Jubilee granted by Our Holy Father the Pope,
Pius IX, in his apostolical letter, dated the 8th december 1864.*

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By the mercy of God and the Grace of the Holy Apostolic See, Bishop of Tloa,
Administrator of the Archdiocese of Quebec, &c., &c.

*To the Secular and Regular Clergy, to the Religious Communities and to all
the Faithful of this Diocese, Health and Benediction in our Lord.*

We are happy, and we hasten to announce to you, Our Dearly Beloved Brethren, that by his apostolical letters, dated the 8th day of December last, which have recently come to hand, the Sovereign Pontiff grants to all the faithful of the world a plenary indulgence, under the form of a Jubilee, to be gained in the space of one month, selected by their Bishop, during the present year.

The intention of the Holy Father, while granting this great favor, is to induce them to make worthy fruits of penance, to approach the sacraments, to return to God, to satisfy His justice by works of piety, charity and mortification, and, in fine, after having thus purified their hearts, to form all together a holy concert of prayers that, through His infinite mercy, He may vouchsafe to put an end to the calamities of His Church.

How wonderful, D. B. B., is the spectacle which this Holy Pontiff exhibits to the world in these days of error and iniquity! How worthy he is of our admiration and of our respect!

Abandoned by men, surrounded by inveterate enemies, in the midst of the dreadful storm which troubles the nations, and agitates the Holy Ark of the Church, he has preserved the peace of his soul, and he fearlessly accomplishes the holy work of his divine mission.

He beholds the gates of hell opened, and Satan unfettered; he has perceived the thick cloud of errors which spring from the infernal abyss, and threaten to beset the world; he has heard the roaring, the yells and the blasphemies of all the impious of the earth, conspiring against God and His Christ, and who, led on by the angel of darkness, Satan himself, have resolved to wage war with the Lamb, and to overthrow His kingdom; he feels the bark of Peter, which he guides, trembling beneath his feet amidst the fury of the tempest which tosses

it to and fro, and threatens, every moment, to bury it in the waves : and yet he is calm and filled with confidence.

He trusts in God ; he relies on the promises of Him who has appointed him supreme pastor of His people. He knows that God's truth endures for ever ; that heaven and earth shall pass away, but that the word of the son of God shall not pass away ; that the gates of Hell shall never prevail against His Church ; that the Lamb of God, the Lord Jesus, from on high, laughs to scorn all the vain plots of His enemies ; that He shall overcome them all, and shall scatter them with a blast of His breath, because He is the king of kings, and the Lord of Lords ; because, in fine, the bark in which Christ rests and sleeps, with his disciples, cannot perish ; and behold, in the plenitude of the confidence and strength which he derives from the divine promises, and which God imparts to him, he raises his voice with majesty, and his voice, like the voice of God, prevails over all the discordant murmurs of human opinions, all the vain schemes of a proud and blind philosophy, and the roaring of the stormy sea, in which flounder so many monsters of error and impiety. He speaks from the Chair of Peter ; and his voice is heard and resounds to the very boundaries of the earth. He speaks in the name of God, whose vicar and representative he is ; he speaks to kings and nations, and to all the children of men ; he reminds them of the eternal truths they have disowned and they have dared to deny ; he censures and condemns their errors, old and new, with the supreme authority he holds from Jesus Christ, as supreme pastor of his Church ; in fine, he directs their attention to the abyss into which they are hurled by the false principles and senseless doctrines of this faithless age ; and into which they are precipitated by the tremendous vortex of impious and sacrilegious revolutions.

Such are, D. B. B., the grave teachings which presents to us the first part of the encyclical of the eighth December, which the successor of Peter has lately directed to all the bishops of the world.

But if, on the one hand, the Holy Pontiff dreads not the fury of hell and of an impious world ; if he is calm in presence of persecution ; if he relies on the help of God ; if he has the promise of the final triumph of truth and of the Church, which is the pillar thereof ; on the other, he is concerned and aggrieved at the calamities which oppress this daughter of heaven, and trouble human society, in these evil days. His soul is distressed with sorrow, and his fatherly heart is penetrated with the most profound grief, at the sight of those evils, and of the loss of so many fickle-minded and inconstant souls, whom the infernal breath of the seducer, and the wind of false doctrines sweep away on the road to perdition.

The principal cause of this evil to be deplored with tears of blood, he perceives and exposes to us in that deluge of impious and immoral books, papers and pamphlets, and infamous libels against the Church and her ministers, which an anti-christian press unceasingly belches forth to the world, abominable writings which the agents of hell endeavor to spread everywhere, in order, if possible, to fill all ranks, all classes of society, with the spirit of irreligion and corruption, hatred against the church, blasphemy and revolt.

Hence the Holy Father appeals to all the bishops and to all those who share his pastoral solicitude, and conjures them to redouble their zeal and their vigilance, for the purpose of preserving the faithful entrusted to their care from those poisoned sources of impiety and demoralisation.

“ Never cease then to inculcate in the faithful that all true felicity proceeds to men from our august religion, its doctrine and practice, and that that people is happy who have the Lord God with them ; teach “ that kingdoms rest upon the foundation of the Catholic faith, and that nothing is so mortal, so prompt to engender every ill, so exposed to danger for those who think it can alone suffice, as the free will which we received at birth, if we ask nothing further from the Lord ; that is to say, if, forgetting our author, we abjure His power to show that we are free.”

In fine, in His boundless charity, the Holy Pontiff recalls to the minds of pastors and faithful that we should always, but especially in the unhappy days we live in, have recourse to God, and that from Him we may expect salvation ; he beseeches and conjures them to join their prayers to his, in order to obtain forgiveness for the faithful, and for all men, whom Jesus Christ has redeemed with His blood. And, as the prayers of men are more acceptable to God, when they apply to Him with souls cleansed from all sin, he decides on opening to all the children of the Church the heavenly treasures of which he is the dispenser, and he grants them the indulgence of the jubilee ; in order that being all animated with true piety, and purified, by the sacrament of penance, from the stains of their sins, they may, with more confidence, pour forth their prayers before God, and that those prayers may also be more favorably heard.

Listen, D. B. B., listen to the voice of the Vicar of Jesus Christ, who speaks to you on this day. Hear, with perfect submission of mind and heart, the grave and salutary warnings he gives you. It is he whom Jesus Christ has appointed the first pastor of His flock : him He has commissioned to feed His lambs and His sheep. Whoever abides under his pastoral crook abides in the fold ; whoever follows him, follows Jesus Christ. Whoever hears him, hears Jesus

Christ. Whoever obeys him, obeys Jesus-Christ. Whoever refuses to hear and obey him, refuses to obey Jesus Christ, disobey, Jesus Christ. Hearken then to all his teachings ; reject then, and condemn all that he condemns.

He is the common father of the faithful, the supreme head of God's people, of the Church of Jesus-Christ. Cling therefore to him, as children to their father, as members to their head. To separate from him is to separate from the children of God ; it is to belong no more to God's people, to God's Church, to Jesus Christ.

Be fully persuaded that there can be no salvation, nor happiness for all men, but in the knowledge and practice of the true religion, of the catholic religion, which is the religion of the successor of Peter ; but especially for you, sons of Canada, you who should look upon this divine religion as your foster mother, you whom she has gathered together, established and preserved, by miracle, as it were, on this land watered with the blood of her martyrs ; you, in fine, who have grown under her wings, and who may hope to be preserved, to prosper and to endure, as a people, only in proportion as you shall love that holy mother, and shall be faithful to her.

Adhere then with your whole heart and soul, and with all your strength to your religion, as if to your mother, as if to the sources of life and happiness for your country, for your families, for yourselves, here and hereafter. Avoid then, repel then, as your most inveterate enemies, all those who should seek to separate you from her. Cast away from you and your families, hesitate not to throw into the flames, every book, every writing, either injurious to that religion, or calculated to weaken the respect due to her, or liable to destroy your faith and your piety.

Respect, love, and hear your pastors, who are your fathers in the faith, who labour to strengthen you in your religion, and in the fidelity to all her works, to all her holy practices.

Earnestly profit by the abundant means of salvation the Holy Father presents to you, in the precious indulgence of the jubilee which he grants you. Make worthy fruits of penance ; watch over yourselves ; endeavour to mend your vicious habits ; avoid sin and the occasions of sin ; apply yourselves, in all things, to do the holy will of God ; in all your actions, seek to please Him, to perform them for His love, His glory ; accomplish, with piety, all the works prescribed in order to gain the indulgence of the jubilee, fasting, prayers, alms-deeds ; purify your souls by a good confession ; be united to Jesus Christ by a worthy communion ; and pray, pray much, which the Holy Pontiff intreats and conjures you to do.

Yes, D. B. B., let us pray, and pray without ceasing ; let us pray with fervor, with our whole heart and soul ; let us pray with the Holy Pontiff, our common father in God, and with all our brethren in Jesus Christ, dispersed over the world ; let us form together a holy concert of prayers ; let us pray for the Holy Father, for all the faithful, for ourselves. Let us call down the divine mercy on our brethren and on all men ; and we shall be heard at the seasonable hour ; and the Lord shall not take away His mercy from us ; for he himself asserts : “ Ask, and you shall receive ; seek, and you shall find ; knock, and it shall be opened unto you. ”

Moreover according to our Holy Father's advice, “ let us implore, “ Venerable Brethren, from the bottom of our hearts and with all our souls, “ for the mercy of God. He has encouraged us, so to do by saying, “ I will not “ withdraw my mercy from them.” Let us ask and we shall receive, and if there “ is slowness or delay in its reception, because we have gravely offended, “ let us knock, because He opens to those who knock ; for prayers, groans, “ and tears, by means of which we must persist and remain joined in unanimous “ prayer, knock at the door ; ... and let each entreat God not for himself alone, “ but for all his brethren, as the Lord has taught us to pray.”

Wherefore, after having invoked the holy name of God, we have decreed and appointed, do hereby decree and appoint :

1°. The apostolical letters of our Holy Father the Pope, dated the 8th day of December last, above mentioned, shall be read and published throughout the diocese, after our present pastoral letter, or on the following sunday, at the prone of the parochial churches, chapels and others where divine service is celebrated publicly, and moreover in all the chapters of the religious communities ;

2°. The time appointed to gain the plenary indulgence of the jubilee, granted by the said letters, shall be the month of May, which is also the month of Mary. Wherever the apostolical letters may not come to hand before the beginning of May, the time of the jubilee shall be the month which will follow their publication ;

3°. In the course of that month, the Rev. Parish Priests, missionaries and officiating clergymen shall select at least one week, during which they shall procure, as much as possible, to the faithful intrusted to their care, the solemn exercises of the jubilee. With respect to such as may have been sick, or absent during the month of May, they shall select the nearest month, to afford to their parishioners the means of gaining the indulgence of the jubilee, observing what has been said, concerning the exercises ;

4°. The opening of the solemn exercises of the jubilee shall be announced, in every parish or mission, on the eve, by the ringing of the bells, which shall last a quarter of an hour, after the evening *angelus*; in like manner, the close thereof shall be also announced, on the last day of the exercises, after the evening *angelus*;

5°. On the first day of the exercises, the *Veni Creator* shall be sung, before high mass, or conventual mass, or principal mass, to call down the lights and graces of the Holy Ghost. On the last day, the *Te Deum* shall be sung in thanksgiving. On the days of the exercises, those of the evening, may terminate by the benediction of the Blessed Sacrament;

6°. The "*Our Father*" and the "*Hail Mary*" shall be said five times after the litany of the Blessed Virgin, according to the intention of the Sovereign Pontiff, every Sunday and festival day in the month, and after high mass, during the solemn exercises of the jubilee; and the Tract. *Domine non secundum, etc.*, shall be sung with the prayer: *Deus cui proprium est misereri, etc.*, at the benediction on the said sundays and exercises;

7°. To gain the indulgence of the jubilee, it is required, according to the tenor of the apostolical letters for the jubilee of 1846, to which His Holiness refers us, in the present letters: 1°. To visit twice the churches or chapels appointed for the stations, or at least one of them, and pray therein, with devotion, for some time; 2°. To fast on the Wednesday, Friday, and Saturday of the same week; 3°. To confess, and receive, with fervor, the most holy sacrament of Eucharist; 4°. To give alms to the poor, every one according to his devotion. Although those good works may be accomplished during the month that the jubilee shall last in the diocese, we nevertheless exhort the faithful to fulfil them in the course of the week, or the weeks which shall be selected in their respective localities. By virtue of the same apostolical letters, the confessors may, for some reasonable cause, replace those good works, excepting confession and communion, by the recitation of some prayers, or by some other religious exercises;

8°. We select for the stations of the jubilee, in the parish of N. D. of Quebec, the Cathedral, St. Patrick's Church, and two other churches, in the same parish, at the choice of the faithful; in the parish of St. Roch, of Quebec, the parish Church, and the churches of St. Sauveur and of the Congregation; in the country parishes or missions, their respective churches or chapels. In the localities where there are neither churches nor chapels, or where these are difficult of access, the confessors may change the prescribed visits into some other good works;

9°. Persons, on a journey during the time of the jubilee, may gain the indulgence immediately after their return, by visiting twice the cathedral, parochial or principal church of the place of their residence, and by complying with the above mentioned good works. The sick and infirm may enjoy the same privileges by performing the said good works, according to their ability. Whatever portion they may not be able to discharge may be commuted into other good works, or deferred to an ulterior period by the confessor. Children not having yet made their first communion, may partake of the same favors by fulfilling the prescribed duties according to their capacity ;

10°. Every approved priest may, during the time of the jubilee, absolve from the cases reserved to the Sovereign Pontiff and to the Archbishop, and commute vows into other good works, with the exception of the vows of perpetual chastity, and of entering into religion, as more fully explained in the apostolical letters from which we draw these explanations.

This our present pastoral letter is to be read and published at the prone of all parochial churches, chapels and others, where divine service is publicly celebrated, and more over in all the chapters of the religious communities, the first sunday after its reception.

Given at Quebec, under our hand and seal and the counter signature of our secretary, on the second day of February, one thousand eight hundred and

† C. F. BISHOP OF TLOA,

By His Lordship's command,

EDMOND LANGEVIN, Priest,

Secretary.

